

# 1978: THE YEAR IN RE

By Religious News Service

It was a year marked by conflict and violence — assassinations, mass suicide, protest demonstrations, social unrest. Changes of leadership in Churches and governments and some startling cultural trends also marked the period. In many ways, 1978 would be a year to remember for its impact on history.

Two epochal events seemed to highlight the historic changes that occurred in the past 12 months: three papacies in 12 months and the mass suicides and murders that made the little-known country of Guyana a household word for millions.

But not all of it was negative. The Camp David accords promised new hope for peace in the Middle East. An agreed statement on papal infallibility marked a milestone in Lutheran-Roman Catholic relations. A pioneering attempt to reopen a steel mill in Ohio under community control pointed the way to new forms of ecumenical cooperation that helps to promote social justice.

And, as always, there were new developments on such continuing social problems as the rights of women and minorities, disarmament, and unemployment. Issues like abortion and affirmative action still challenged religious leaders to remain committed to their principles while avoiding infringements on the rights of others.

Pope Paul VI died in August after observing the 15th anniversary of his pontificate and the tenth anniversary of his birth-control encyclical, *Humanae Vitae*. He was succeeded by Cardinal Albino Luciani of Venice, who chose the names of his two immediate predecessors in calling himself Pope John Paul.

During his shockingly brief reign of 33 days, Pope John Paul I gained a reputation as "the smiling Pope." An ironic event of his papacy was the death of Russian Orthodox Metropolitan Nikodim, a president of the World Council of Churches, who suffered a heart attack during a private audience with the Pope.

After the shock of the death of two Popes in such a short period of time, the Roman Catholic Church gave the world yet another surprise when the College of Cardinals elected a Polish Pope. Cardinal Karol Wojtyla of Cracow had established a reputation as a strong opponent of Communist infringements on religious freedom, and his election was expected to lead to some changes in the Vatican's diplomatic approaches to Communist countries.

Just when the world had become adjusted to the new Pope, it experienced the almost unbelievable horror of the People's Temple tragedy in Guyana, which began with the murder of Rep. Leo Ryan (D-Calif.) and four other people in his party and ended in the mass murder-suicide of more than 900 persons. The bizarre story of how a minister of the Christian Church (Disciples of Christ) could degenerate into the fanatical leader of a dangerous cult raised anew the dilemma of how the U.S. government can investigate or regulate the activities of religious groups without violating the Constitution.

After an 18-month investigation into South Korean influence — peddling in the United States, a Congressional subcommittee recommended that a federal interagency task force be set up to investigate what it said are apparent illegal activities of the Unification Church and its related operations. While controversial religious groups continued to draw attention,

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the shutdown of the Freedom of Thought Foundation in Tucson in the wake of several lawsuits indicated that parents were turning to other tactics than "deprogramming" to attempt to bring their children out of such groups.

Government efforts to regulate church-operated schools at the state and federal levels drew more fire from Protestants than Roman Catholics this year in the area of educational standards, but all Churches seemed to be opposed to proposed Internal Revenue Service (IRS) standards involving racial integration of such schools. The religious community also joined in virtually unanimous opposition to a proposed lobby disclosure bill, which would have required all groups which attempt to affect national legislation to register and make periodic reports on their activities and expenses. The bill was defeated in committee.

Two measures which had won broad interreligious support were passed by the Congress this year — the Panama Canal treaties and the Humphrey-Hawkins "full employment" bill, although the latter was considerably weakened from its original form. Tuition tax credit bills found Roman Catholics and most Protestants at opposite sides. While the most publicized measure in the area, the Packwood-Moynihan Bill, was not adopted, both proponents and opponents anticipated that the issue would arise again in the new Congress in 1979.

The Church of Jesus Christ of Latter-day Saints (Mormon) lifted its ban against black men holding the priesthood, stating that the decision came as the result of a revelation from God.

Ordination of practicing homosexuals continued to challenge the Churches. The General Assembly of the United Presbyterian Church voted

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## The Baptist Record



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### Projected 1978 Statistics Show "Mixed Bag" For SBC

NASHVILLE, Tenn. (BP) — A projected increase in enrollment in the Sunday evening church training program for the first time since 1963 tops this year's statistical report from Southern Baptist churches.

The estimated church training increase of 2 percent, or 3,556 members, led a mixed group of reports, which included projected increases in church membership, church music, mission expenditures and total receipts.

Baptisms, Sunday School enrollment, Woman's Missionary Union enrollment and Brotherhood enrollment all are predicted to have declines.

Estimates of Southern Baptist Convention statistics are based on 17,361 church letters which were among the earliest received and processed by the research services department of the Sunday School Board. These churches are not completely representative of all SBC churches and final totals could change by three or four tenths of one percent. The final statistics will be released in February 1979.

Baptisms are expected to decrease for the third year in a row, coming down from 421,000 in 1975, to a predicted total of 336,356 this year, and representing a drop of 9,334 from 1977.

Membership in the SBC is projected to increase this year by .9 percent, or 117,749, to a total of 13.2 million.

Roy T. Edgemon, director of the church training department at the Sunday School Board, said he senses a "definite movement throughout the Southern Baptist Convention to provide sound doctrinal training for every Christian and a renewed interest in discipleship. I believe pastors and church leaders are awakening to the fact that Southern Baptists are in a discipleship crisis."

"Even though the projected increase in church training enrollment

is small, I believe it is a harbinger of a trend toward a decade of discipleship in the 1980's for Southern Baptists," Edgemon added.

**Sunday School**  
The Sunday School enrollment in Southern Baptist churches is projected to decline by 1.5 percent this year, a drop of 111,464. This decrease comes on the heels of a decrease of 27,444 last year. Those two years of decreases were preceded by a Sunday School enrollment gain of 176,000 in 1976, the largest Sunday School enrollment gain in 17 years.

Harry M. Piland, director of the Sunday School department at the Sunday School Board, expressed disappointment at the projected loss, and a commitment to turn the figures around in the future.

(Continued on Page 3)

The Northern Plains Baptist Convention, of which they are a part, matched that.

Then, Wilkerson and Brottlund requested permission to distribute the newly developed Home Bible Study Guide, which is being produced by the Southern Baptist Sunday School Board in conjunction with the new "At Home With The Bible" series which the Sunday School Board and Radio and Television Commission jointly produced. The guide is a monthly magazine format study of the Bible.

They did this even though the "Bible" television program is not aired anywhere near Fargo. The program and guide use related material, but each can stand alone.

The two developed six 30-second television spots — each different, aiming at such groups as college students, family members, senior citizens. The spots offered a free Home Bible Study Guide and a Bible study of the gospel of John which Chuck had written.

The spots began showing on Nov. 6 and for three weeks, local television showed 100 spots a week. On Nov. 19, they aired a 30-minute "Biblethon" on two local television stations. The church had a direct line for local calls and a WATS line for the entire viewing area for people to request the guide. Also the church bought a full page foldout in the local paper that went into 71,000 homes.

**1,400 Requests**  
These efforts garnered 1,400 requests for the study guide, a third from Fargo and the rest from as far away as 150 miles — past Bismarck and into Manitoba, Canada.

Earlier, Chuck had invited Sunflower County director of missions, Granville Watson, to pull together volunteers to help deliver the guides, sign up people for the study, and witness in the homes.

Watson pulled together 18 men, eight of whom were pastors. And Nov. 27, the group from Sunflower County, Miss., flew up to Fargo, N.D. as delivery men.

They spent five days, morning, afternoon and evening, knocking on over 400 doors in Fargo. Most of those who were not signed up, simply were not at home.

(Continued on Page 3)

#### Happy New Year

I am the New Year  
A blank sheet of paper  
On which to write the great American novel  
Or paint an immortal masterpiece  
Or just let me remain blank

I am a newly minted coin  
To be spent foolishly in a day  
Or invested in happy plans for a lifetime

I am twelve shining months  
Which can be your stairway to the stars  
Or a dead-end street to oblivion

I am the New Year!  
Three hundred and sixty-five days  
In which to make a dream come true

A fresh start  
So take the most of me  
Hold me tightly to your heart  
Or let me slip through your careless fingers  
Like the sands of time

I am the NEW YEAR!

Nick Kenny

### Volunteers Make Bible Study Home Deliveries

By Tim Nicholas

Recently, Baptist volunteers knocked on about 400 doors in Fargo, N.D. signing nearly 300 persons up for home Bible study. How did they achieve this amazing 75 percent response?

The people they visited had already asked for the studies.

The idea began with Chuck Wilkerson, pastor of Temple Baptist Church, Fargo, N.D., and Art Brottlund, a layman there who has surrendered to full time ministry. They received a gift of \$4,000 from a layman in Wyoming for promotion of Bible study groups.

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### Many Are Not Yet As Prepared As She Was

A former Mississippi pastor and denominational leader, James Harrell, now with the Stewardship Department of The Baptist General Convention of Texas, relates in a forceful manner why a woman needs a will. This story has special meaning for Harold Kitchings, executive secretary of the Mississippi Baptist Foundation, because he and the late Elizabeth Waggener Harrell were in the same graduating class both at Clinton High School and Mississippi College.

Let this story serve as a reminder to all pastors to order your "Make Your Will Month" bulletin inserts from the Mississippi Baptist Foundation, P. O. Box 530, Jackson, MS 39205.

We descended the stairs to the church auditorium, her right hand nestled gently in the crook of my elbow. Seated in the pew, waiting for the evening service to begin, I glanced through the pamphlet given to those at the session on estate planning during Church Training. It talked about preparing your wife to become a widow.

"I'm going to prepare a companion tract to this one and call it, 'How To Prepare Your Husband To Become A Widower,'" I told Elizabeth.

Neither of us could know then how much I needed the information in that unwritten tract. Before the next Sunday, she was dead. Suddenly I found myself classified a widower. No warning. No time for preparation. It happened in the twinkling of an eye. But I am glad she had a valid and up-to-date will.

As I promote the traditional "Make Your Will Month" in January, 1979, I speak from experience for the first time.

A woman needs a will because of her husband. If a husband faces the awful fact of his wife's death, he soon learns

what "community property" is all about — and it's not necessarily bad. It simply means that he and his wife each own half of the assets accumulated during and as a result of their marriage. Perhaps you know that already. But you may assume that you will receive her assets at her death even if there is no will. This is not true. If you have children, they will inherit all her community property and most of her "separate property," which is property she owned as the result of gifts or inheritance. If there are no children, the husband inherits all of her community property and a portion of her separate property.

In my case, I had been the only wage earner during the 30 years we were married. But she owned half of our property — and rightly so. We have four children, two of whom are married and no longer our dependents. The other two are college students living at home. To provide for them and to assure their education, I needed the total resources Elizabeth and I had. Without a will, her part of our assets would have been divided among the children, still I would have had the responsibility of the two dependents and their college training.

A woman needs a will because of her children. A mother wants the best for all her children. At the time of Elizabeth's death she wanted desperately that all her children have an opportunity for college. In her will she stipulated that even should I die also, her assets would be used to provide college for her children. Without a will, her property would have been divided four ways upon her death and the two youngest children may not have had the chance to complete college. Their mother did what she could in this respect.

A woman needs a will to conserve (Continued on Page 3)

#### Result Of "M" Night Rally

### Gulfport Couple Will Support Mission Service Corps Worker

A Gulfport couple, Mr. and Mrs. Charles Lenaz, have volunteered to sponsor a young person to work in Brazil for a year. Their commitment came as a result of the message they heard at the "M" night service held at their church.

The "M" Night service this year in the Gulf Coast Association featured a Bold Mission emphasis. The program emphasized the close relationship Church Training has with mission outreach. Jimmy Allen, SBC president, in the course of his message mentioned that 44 young people are going to Brazil to work for a year. He mentioned that recent college graduates, as well as sponsors willing to give \$3,500 to support one young person, are still needed. To that, Mr. and Mrs. Charles Lenaz responded by pledging their support of one young person.

Also responding were Jerry and Joyce Masterson. They pledged themselves to Mission Service Corps service when Masterson retires in 1979 from the Air Force.

The young men and women sent on the Brazil project will live with a Brazilian Baptist family for a year and will work on college campus. Their

primary role will be that of a student to student type of witness for Christ. A secondary role will lead them into teaching conversational English. They will receive six weeks of intensive study in Portuguese.

The funding of the project is by individual gifts above and beyond the tithe to the local church. The Foreign Mission Board has asked the Baptist Gen-

eral Convention of Texas help expedite this particular movement. Therefore, the Texas convention is receiving funds for the project from Southern Baptists. The Lenaz's will be sending their check marked "SBC Brazilian Team" through the First Baptist Church, Gulfport, and the Mississippi Baptist Convention to the Texas Convention.



First Church, Gulfport pastor Jim Keith (left) stands with members Mr. and Mrs. Charles Lenaz.



# Baptisms In SBC Churches Drop Third Year In Row

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# Baptist Women Year' Asks: How Can Women Do More For Missions?

By Anne McWilliams

"Baptist Women Year in the church" is the theme that Woman's Missionary Union is emphasizing for the 1978-79 church year.

This focus for Baptist Women (women 30 and older) was chosen to challenge women to find out what they can do for missions. Baptist Women are campaigning for missions volunteers, mission study, mission action, and prayer to meet the challenge of Bold Mission Thrust.

"During Baptist Women Year in the Church we hope to double the number of Baptist Women members," said Ethel McKeithen, Baptist Women consultant, Mississippi Woman's Missionary Union.

If each church could begin one new Baptist Women organization and/or form at least one new mission study group this will help to meet the goal of doubling the number.

"Already the Baptist Women Year theme has had an effect on many Mississippi churches," Miss McKeithen said. "New mission study groups, particularly, are being reported."

She said she would like to encourage churches to start new mission study groups at times convenient for working women—Saturday afternoon, late weekday afternoon, late at night, lunch time, or some other time.

Miss McKeithen is teaching a Bible Study group of Baptist Women at the Baptist Building on the second Tuesday of every month. A current missions group has been started at her church, Parkway, Jackson, on Wednesday night after prayer meeting. A lunch time Baptist Women mission study group meets monthly at First Church, Greenwood.

WMU Enrollment Workshops will be

held in different areas of the state in February.

One idea for making Baptist Women organizations visible and exciting to all women is called Baptist Women Day in the Church. This special day in the church should be held at least once a month, or maybe twice, according to Miss McKeithen. It is intended to get women involved who are not already members of Baptist Women. (Further information concerning it may be obtained from Mississippi WMU, Box 530, Jackson, 39205).

"Provide a Royal Service subscription to every woman (30 or over) in the church"—is yet another of the Baptist Women Year goals. "More small churches than large are putting Royal Service in the budget for all their women," stated Miss McKeithen.

She indicated that many Baptist Women organizations in the state will

be sponsoring churchwide prayer retreats early in 1979.

Baptist Women are encouraged to celebrate Christmas in August this year, along with their GAs, she said. In this celebration the women will bring gifts for missionaries in Mississippi.

Miss McKeithen said that Baptist Women can help get their church families involved in doing volunteer mission work during their vacations, or in going to the vacation spot of their choice and finding mission work to do in that spot, wherever it may be. One suggestion is for Baptist Women to sponsor a picnic or other outing for interested families in which they will talk about opportunities for mission service during vacation time. This is in line with Bold Mission Thrust.

Associational Baptist Women leaders are also doing their share in emphasizing 1978-79 as Baptist Women Year in the Church.

## Volunteers, Money Needed For Mission Service Corps

By J. D. Hughey

RICHMOND, Va. — Volunteers and money—these are the only limitations on the growth of Mission Service Corps in Europe, the Middle East, and South Asia. The opportunities abound.

Missionaries and Baptist leaders in these areas are asking for Mission Service Corps workers. Will there be persons ready to give one or two years to volunteer service overseas? Will they or their friends provide for their financial support? These are urgent questions.

Andrew MacRae, general secretary of the Baptist Union of Scotland, says Scottish-Baptists are excited "by the vision of the Southern Baptist Convention" in conceiving the Mission Service Corps. He is sure that if good initial pilot use is made of such volunteers, others will respond to the vision.

"We would certainly be happy to think of Scotland as an appropriate place for such a pilot scheme," MacRae says.

Almost any skill can be used advantageously overseas. Pastoral assistants, pastors of American churches overseas, and music directors are needed. Also, there are places for office secretaries, bookkeepers, youth workers, social workers, maintenance men, and health care specialists.

Three Mission Service Corps couples have already gone to Europe and one to the Middle East. Several others will soon be on their way. But still more are needed.

Geoffrey Rusling, head of the department of ministry in the Baptist Union of Great Britain and Ireland, says the minimum support figure for such a volunteer now would be about \$8,000 to \$10,000 annually. He arrived at that amount by taking the basic stipend most Baptist ministers in

Thursday, January 4, 1979

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## 'Mixed Bag' In 1978

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"As a convention, we have to find ways to lead our churches in reaching people," Piland said. "We have to do some things that not all of our churches have been doing, such as an aggressive visitation evangelism emphasis, weekly workers meetings and sound, regular training of our leadership and we have to establish these emphases on a solid, lasting basis."

### Church Music

Projections for church music enrollment this year indicate an increase of 3.8 percent, or more than 52,000. This would bring the total enrollment in church music to 1.4 million, almost 200 percent higher than 20 years ago when church music figures were first reported.

### WMU

Woman's Missionary Union enrollment is expected to decrease by 2.7

percent this year, or 30,188, to a new total of 1,087,897, while Brotherhood enrollment is projected to drop by 2.5 percent to 461,476, reflecting a loss of 11,833.

Mission expenditures in 1978 are

projected to increase by 10 percent to more than \$318 million, an increase of almost \$29 million. Total receipts of the SBC are expected to rise by 9.9 percent, or approximately \$178 million, to a new total of \$1.975 billion.

## Lamar Baptists Help Defeat Beer Sales

Lamar County Baptists participated in a drive that defeated a November referendum for beer sales.

Jim Beck, pastor of Calvary Baptist Church in Oak Grove and associational moderator reported that the Baptists tried to refute the economic statements of those who were pro-wet.

With one percent of the state tax going back into the county, it would take \$500,000 worth of beer sales to profit the county \$5,000. "They (county residents) weren't going to be making a lot of money on this thing," said Beck.

The Baptists, who were joined by Missionary Baptists and a concerned citizens' group, mailed two circulars to all people on city or rural routes and put ads in the Hattiesburg papers.

They promoted getting people out to vote, purchasing copies of registered voters (for \$250) from the Lamar County courthouse, associational pastors had church members call these asking people to get out and vote.

With about 9,000 voters, there were 7,500 votes cast and the drys won by 1,400 votes.

One of the reasons they won is that "This was in continuous prayer in all our churches," said Beck. "And we're also letting the people know it wouldn't stop here," he said, adding that in all probability beer sales would lead to higher taxes later.

The last week of the campaign, Beck went on television with 30-second spots in prime time. He said that a beer costs 35¢. "But is it worth the life of your son or daughter or husband or wife?" He told viewers that one beer slows a person's reflexes up to 30 percent. "You become a potential killer behind the wheel," he said.

Itawamba Baptists earlier in October helped drop a referendum within the city limits of Fulton. "We as pastors got together," said Lester Jones, Itawamba director of missions. "We bought \$240 worth of spots on radio and various churches spent money on newspaper ads."

Through the Baptist Student Union center at Itawamba Junior College, 52 young people distributed 1,000 tracts

about what the Bible says about strong drink. The association's Christian Action Committee handled Baptist involvement. Other denominations were also involved.

The referendum lost about three to two.

## Baumgardners Appointed To South Brazil

Stephens and Frances Baumgardner were among 20 people named as new missionaries during the December appointment service of the Foreign Mission Board at Talbot Park Baptist Church, Richmond, Va.

As missionary associates, they will work in South Brazil, where he will serve as a host for the mission (organization of missionaries in South Brazil) and she will work in church and home. Currently he is pastor of Sharron Woods Baptist Church in Plattsburgh, N. Y.

Baumgardner was born in Sandersville, Ga.

Before moving to New York, he was pastor of Grace Baptist Church, Warren, Ohio, and Utoy Springs Baptist Church, Atlanta. He also held education and youth positions at churches in Durham, N. C.; Prentiss, Miss.; Newport News, Va.; and Atlanta.

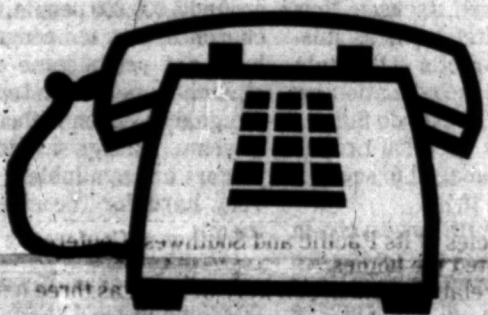
Mrs. Baumgardner, the former Frances Garrett, was born in Bell Fountain, Ala.

They have three grown children, two of whom are now serving as missionary journeymen. Stella is serving in Nigeria and Stephens L. Jr. and his wife Paula are serving in Nicaragua.

## Mississippi Baptist Activities

Jan. 8-11

January Bible Study Week, sponsored by the Sunday School Dept.



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Remember—the Hotline runs January 1–March 31. Give us a call.

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## Many Are Not Yet As Prepared As She Was

(Continued from page 1)

expenses. In her will Elizabeth provided that I be named the "independent executor," to serve without bond. This saved time and expenses as I set about to carry out her wishes. The steps were to file the will with the Probate Court along with a formal request that I be named "independent executor." Later it took only a few minutes in court for me to be certified as the one to carry out her directions stated in her will.

Wisely she had provided a self-proving clause. This meant it wasn't necessary that I locate the witnesses to her signature and have them appear in

court. Otherwise, that might have been necessary, even if they were long distances away, and it could have been quite expensive.

Since she had named me "independent executor," once I was properly certified and an inventory of her assets filed, my responsibility to the Court ended. No bond was required. No additional trips to the courthouse. No accounting to the court after I carried out the provisions of her will.

With proper provisions in a will, the cost of probate is minimal. In my case, it involved a filing fee of \$35.00 and \$2.00 each for six Letters Testamentary (the documents issued by the Court certifying me as the executor to carry out the provisions of the deceased).

An attorney's service is necessary to insure that everything is done properly and to transfer titles and certificates when necessary. In most cases the attorney's time will be only a few hours, and a reasonable fee would be expected.

The total cost, including the fee for drawing up the will, is usually greatly reduced when there is a will.

A woman needs a will to make gifts to Christian causes. Elizabeth wanted some of her assets to go into our Lord's work. She said so in her will. It was done. Without a will, I, nor any other person who might have been appointed by the Court as administrator, could have given any part of her assets to any church or other Christian ministry. All of her property would have been distributed exactly as prescribed by law—to her legal heirs—without a will.

A woman needs a will to be assured that her property goes where she wants it to go. Elizabeth's concerns, as expressed in her will, were the education of her children, the needs of her husband and support of the Lord's work. Since these desires were clearly stated in her will, I can live out my lifetime with the comforting knowledge that her assets were distributed exactly as she wished. I do not have to constantly face the questions, "Did I do with hers what she would have wanted?"

There are other good and valid reasons why a woman should have a will. For those who have never married, there are good reasons. For the widow, there are other reasons. For the woman in ill health there are still other reasons. For those in good health, a will is needed.

## Bible Study

(Continued from Page 1)

Some of the deliveries outside the Fargo area were made. Four men went to Twin Valley, Minn., for delivery. While there, they established a Bible study group of about eight families.

Sonny Moore, pastor of Ruleville Baptist Church in Mississippi, took three men to Wahpeton, N. D., and secured a sponsoring family for a Bible study group and a mission church. They went to a local paper, buying ad space announcing the date, time and place for study.

Ed McDaniels, pastor of First Baptist Church, Durant, and two laymen from Holmes County, Miss., drove to Winnipeg to deliver study guides and sign up request forms to a local Southern Baptist pastor so he could deliver locally.

Watson said the volunteers' Southern accents, plus the fact that strangers were visiting the city in sub-zero weather, helped begin conversations. The group delivered a guide to a clerk in a camera shop. They signed up for the study a waitress in a restaurant and witnessed to her.

"There are two advantages to using this approach to witnessing," said Watson, who already has men wanting to go back to North Dakota in 1979. "The local church already has the names and addresses of people hungry for the Word. And the visitors have the privilege of sharing a witness and explaining use of the guide and actually enrolling them in Bible study."

The group reported a dozen conversion to Christianity that week. And these men only delivered a third of the guides requested.

## Southwestern Seminary Elects Elder, Newport

FORT WORTH, Texas (BP) — Additions to the administrative staff and faculty and changes in title nomenclature and assignment for several administrative officers highlighted action of the board of trustees at Southwestern Baptist Theological Seminary.

The board also adopted a proposal for a new seminary library, reviewed the seminary budget, heard annual reports from the president and vice presidents and celebrated the inauguration of Russell H. Dilday Jr. as sixth president of Southwestern.

It was Dilday's first meeting with the board since becoming president on Aug. 1, 1978.

Lloyd Elder, assistant to the executive director of the Baptist General Convention of Texas, was named executive vice president, effective Nov. 15, 1978.

John P. Newport, professor of philosophy of religion at Southwestern, 1952-76, will return to the faculty, Jan. 1, 1979, and will become vice president for academic affairs and provost, Aug. 1, 1979.

Newport, currently professor of religion at Rice University, Houston, succeeds Jesse J. Northcutt, who will retire as vice president for academic affairs, July 31, 1979, and become Westmoreland Professor of Preaching, Aug. 1.

A change in nomenclature was made for John Seelig, vice president for administrative affairs, who became vice president for public affairs effective with the action of the board.

Felix M. Gresham, dean of student affairs, received a new assignment as seminary chaplain and director of student aid.

New faculty members appointed, effective Jan. 1, 1979, were William A. (Budd) Smith instructor in foundations of education, and Thomas D. Lea, associate professor of New Testament.

Elder will serve as liaison officer for the seminary with all other Southern Baptist agencies and institutions. He will coordinate budget preparation and long range planning and will teach in the department of pastoral ministries. Elder will join the other four vice presidents in the organizational structure of the seminary.

Prior to his appointment to the Texas Convention staff in 1975, Elder served as pastor of the Gambrell Street Baptist Church, Fort Worth, Texas.

The trustees also adopted a proposal regarding a new learning resource center for the seminary, which recommended that a separate library building be constructed to house the current academic library, music, library and audio visual center.

"Good-bye" is a contraction of "God be with you." Is this your prayer when parting from friends and loved ones?

Dying, to the good man, is but a brief sleep from which he wakes to a perfection and fullness of life in eternity. — Tryon Edwards



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# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

### Challenge Of The New Year . . .

## Statistical Change Of Directions

These lines are being written before Christmas: but before they are read, assuming they will be by someone, that observation will have been accomplished. We will have established a beachhead on a new year, and all of the possibilities that are ours because of that will be stretching out before us. This is a new year that is waiting to be fashioned into whatever we are able to make of it.

Did we do well in the old one? That question will have to be encountered individually, but an honest appraisal of our attempts during 1978 would help us to be able to make something better out of 1979. Perhaps 1978 was worthwhile; but even so, we should strive to make 1979 a better year.

Bold Mission Thrust, of course, is a major item in the consideration of all of us right now. We have done a lot of talking and a lot of planning with the hope of presenting an evangelistic witness to everyone in the world by the end of this century.

#### Done by Individuals

Most of the talking and planning has gone on at denominational levels, but the denomination has never won a soul to the Lord in all of its history. This is done by individuals.

We will never know whether or not we have accomplished our goal of witnessing to everyone. We will know for sure, of course, that unless each of us has witnessed to those immediately about us, the goal will have gone unmet.

Statistically speaking, all across the Southern Baptist Convention and in Mississippi specifically, 1978 has not been a good year. In every area except missions giving, music enrollment, and Woman's Missionary Union enrollment we were down.

Plans are under way and the wheels are turning in the hope of turning around those statistics that have been sliding downhill. One of our barometers for determining our well being is Sunday School enrollment. The factor has moved downward along with the others. State Sunday School Director Bryant Cummings has initiated measures that should reverse the figures. Already material is appearing in the Baptist Record that is seeking to call attention to Sunday School enrollment. It will continue to be seen in these columns. The Baptist Record sincerely hopes that Mississippi Baptists will rally behind the efforts of the Sunday School leaders and change the line on that chart back to an upward curve.

#### Only Explanation

The only explanation for a decrease in Sunday School enrollment is that a lot of people who should be enrolled are not. Those same people probably don't read the editorials in the Baptist Record, but it must be said that there is absolutely no excuse for neglecting Bible study. It has been said in these columns before and it must be said again that the amount of apathy among Baptists in Mississippi and elsewhere is enormous. This is dangerous. We are dealing with lives, and in many cases they are our own or those of our children. There is no substitute for the Bible teaching and the effect it has on lives that is to be found in Sunday School.

Another barometer is the number of baptisms, and in this area also there has been a decline. We have an excellent opportunity during 1979 for turning this around through the medium of the Good News Mississippi simultaneous revivals that are planned for April. How can any church afford to fail to participate in this effort for any reason? If the church has a better approach for the harvest of souls, then it should engage in whatever endeavor that might be. Without a better method, however, the church should

be participating in the Good News revivals.

We nurture our own souls through Bible study, and serious efforts in this direction can only lead us out to carry the good news to others through evangelism and witnessing.

#### Off The Subject

Finally, though it's off the subject, the thoughts turn around again to the observation of Christmas that was yet to be, as the lines were being written. It has been noted that in several areas there have been attempts to have legislated out of Christmas observations all religious carols and manger scenes. This is incongruous. Except for the birth of Christ there would be no Christmas. It cannot be observed as Christmas apart from its religious significance.

Christians, the world has liked our most significant observation other than the resurrection. Now the world wants to take it away from us. If it succeeds, what it will have will not be Christmas. The carols and the nativity scenes cannot help but have a witnessing effect. Let's keep them.

We don't have to have Christmas decorations on city hall lawns. But if we do, they may as well be religious. That's what it's all about.



## Faces And Places

By Anne Washburn McWilliams

### Rio Grande do Sul

Tall palms curved over the roof of the little church, and above them the stars shone. It looked like a Christmas card scene. Inside, the newly organized choir, directed by a doctor's wife, was practicing. The words were in Portuguese, but I recognized the carol, "O Come Let Us Adore Him, Christ the Lord."

Mont Serrat Baptist Church, Porto Alegre, Brazil, has 15 or 20 members and almost all had joined the choir. Craig Steele, the pastor, was singing, and his wife Ellen, and their sons, Lucky and Leslie, 13-year-old twins, and Lane, 9.

Nine years ago Ellen was working with the Baptist Record as secretary to Dr. Joe Odle, and Craig was on the staff of Calvary Church, Jackson. Now they are in their first term as missionaries Craig is director of the state department of religious education for the Baptists of Rio Grande do Sul.

With only 12 days vacation time to spend in Brazil, I managed to squeeze in just one day with them.

Porto Alegre, the fifth largest city in the country, is not directly on the sea but is on a sort of peninsula that juts into the Lagoon of the Ducks. From the Steeles' kitchen window I could see water some distance away, either the lagoon or the river that joins it. In their front yard poinsettia trees grow, and in the back yard a rubber tree.

The Steeles were all lamenting the loss of an enormous flowering tree that had for years leaned over the fence into their yard. It's against the law to cut a tree there without government permission. Builders next door, tearing down an elegant old mansion to replace it with a new apartment building, had elected to cut the tree without permission and pay whatever fine would be incurred.

I went with Ellen to a little store that sells only fruit. She bought fresh pineapple, oranges, bananas, and peaches, the latter from Argentina.

Downtown later I could not resist buying a sheepskin rug because the price was so little (about 1/4 the price of one I saw last year in Scotland). Sheep are very plentiful in Rio Grande do Sul, and so are cattle. It is the land of cowboys, or *gauchos*. Steak sells for such a reasonable price that you might even afford it for breakfast. In outdoor restaurants, pork or beef is barbecued while customers watch.

"We had snow in the winter," Lane told me. The winter he was referring to was in the time of our summer. It was very warm in November, though, and the icy wind that sometimes comes down from the Andes had completely disappeared. Lane was wearing his school uniform—a yellow T-shirt and blue pants. He and his brothers study at the Baptist school founded in 1926 by Alice Bagby Smith and her husband Harley. School was ending, though, and the whole family was ready to leave on a short holiday trip to Uruguay.

Lane is more expert in the Portuguese than his parents. They told me that when Phil Harris visited them his accent was not that of extreme South Brazil, so Lane corrected him on several occasions.

"But the people in Rio taught me to speak like this," Harris said.

"I don't care what they taught you," Lane responded. "That's not right!"

Across the street from the school is the state Baptist headquarters, a large yellow house that was once the home of Thelma and Albert Bagby. There is Craig's office and offices of the three other state employees, all Brazilians. There also Craig has set up a small Baptist Book Store. That was where I bought T-shirts for my GAs, with the Portuguese slogan, "Messenger of the King."

Many Germans settled in Porto Alegre; there are both German and Latvian Baptist churches in the city. The state of Rio Grande do Sul, with around 8,000,000 people, has 41 Baptist churches, plus ten congregations that have not yet become churches. Six churches need pastors now. Alto Uruguay has been without a pastor for 30 years. (Craig said that even when pastors are available it is sometimes very hard for the churches to pay them.)

During 1979 the state will be preparing for evangelism and enlargement crusades in early 1980. They hope to open work by next year in eight selected cities where there has never been any Baptist work at all.

At the cemetery on the highest hill in the city I saw the grave of William Buck Bagby. He died in Porto Alegre in 1939 while visiting his children. He and his wife, Anne Ellen Luther, were appointed to Brazil in 1880; they were two of five members of the first Brazilian Baptist church, organized in 1882. Five of their nine children became missionaries to South America.

Brazil absolutely assails the senses. I couldn't decide between mango and jaboticaba ice cream in Belo Horizonte, so got a double dip. Loud, zippy music enlivens the atmosphere, and there are children everywhere. The sea that swirls onto steaming Rio's Copacabana Beach is surprisingly icy. Great mosaic swirls decorate the sidewalks. Flowers and houses are in competition for the brightest colors. And best—vibrant, enthusiastic Brazilian Christians simply engulf a visitor with warm-hearted hospitality and affectionate *abracos*.

Manila, Philippines—Between April 1977 and September 1978 the Philippine Baptist Mission distributed through its Baptist Center Bookstore nearly 115,000 Bibles and Bible portions, according to Southern Baptist missionary press representative William T. Roberson. Most recently 20,000 Good News New Testaments were purchased for special distribution during the Baptist Youth World Conference held in Manila during July. These New Testaments were distributed within two and one-half months of purchase.

### Recognition Of Red China . . .

## The Political Effect On Missions

With dramatic suddenness we are on the verge of a "normalization" of relations with mainland China. The negotiations had been going on for some time, but suddenly the pieces fell into place, and announcements were made.

The many implications that would be a part of this situation are much too far-reaching to be discussed on these pages, even if the writer knew enough to discuss them intelligently.

The effect on our own missions program and endeavors will be more than

we can adequately comprehend right now. Mainland China was our first mission field as Southern Baptists. A sizeable portion of our efforts and money was expended there until we were forced to leave. Hopefully, there are still active results of this early work that could be picked up again and carried on to new accomplishments.

On the other hand, our missions work in Taiwan is strong and stable; but it could be affected by the switch in relationships that our government has announced. There is no question but

that the Chinese who live in Taiwan are upset. Many of them probably could not be counted with those who fled mainland China in 1949 with Chiang Kai-shek and cannot be held accountable for the take-over of Formosa. And, indeed, they have brought a measure of prosperity that would not have been known otherwise.

And while there is understandably a great deal of unhappiness among the residents of Taiwan, early reports from our missionaries there indicate that there has been no hostility di-

rected toward them. Hopefully, the people of Taiwan will recognize our missions endeavors as having no connections of any sort with political maneuverings.

Our missionaries serve a Master all right, but His is not a political kingdom. Our missionaries do not represent the United States but the Christ who is the same yesterday, today, and forever.

He is the hope of Taiwan, mainland China, and the world.

### Guest Opinion . . .

## What Are Our Churches Coming To?

By H. C. Talley, Pastor  
Hamilton Baptist Church  
Benton County

I have read articles in the Baptist Record on ordination, one headline read "Church Calls Husband-Wife Team in Kentucky." I'm surprised that our Baptist churches are willing to go so contrary to God's Holy Word that is written so plain in 1 Cor. 14 and also in 1 Timothy 2, where it says for women to be silent in the churches and not to speak in a mixed assembly. I would like to say here that I do not want to be misunderstood by anyone, for women have played a great part in carrying out God's plan and purpose in this world.

It was through a godly woman that John the Baptist was born in the world to prepare the way for our lovely Lord. It was through that godly woman (the virgin Mary) that the precious Son of God entered into the world to make His way to Calvary's Cross that He might become the supreme sacrifice for our sin. Another godly woman in the book of 1 Samuel was Hannah. She was not able to have any children and wanted to bring a man child into the world that she might give him unto the Lord. She sat at the temple pouring her heart out to God. Only her lips moved. God remembered Hannah and gave her a son that became one of the greatest men of the Old Testament.

God used that fallen outcast woman at Jacob's well the same day that she was saved; she ran into the city (not church) and said, "Come see a man that told me all things that ever I did. Is this not the Christ?" The scripture says that many believed because of her testimony. There are many others we could mention, but space will not allow us to do so.

I want us to notice God has always given us complete instructions. When the children of Israel were in Egyptian bondage, God demanded blood upon the door post of every Israelite home throughout all Egypt to protect them from the death angel. The instructions were given as to the lamb that was to be slain and the way it was to be prepared. God gave them no choice. In all the sacrifices God gave complete instructions. God gave the instructions for the Tabernacle. God gave the sons of Aaron the priesthood. And God also gave feast days that were to be kept. In none of these instructions was man allowed to change in any form.

This is true with Christ and his church. In Matt. 16:18 Christ said

"Upon this rock I will build my church." In 1 Cor. 12:28 Christ placed apostles first in the church. Not one time did Christ place a woman in leadership in His church. Some have said that they spoke on the day of Pentecost, but in Acts 2:14 it is stated clearly who spoke publicly on the day of Pentecost. The Scripture tells of "Peter standing up with the eleven." They did the talking. There was no woman on the day of Pentecost under the leadership of the Holy Spirit to stand up and testify before the mixed assembly (church). In 1 Cor. 14:37, no woman is led of the Holy Spirit to disobey the word of God. It states clearly that if any man, not woman, think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. In 1 Timothy 3, the Word of God declares that a man in every office of the Lord's church is to be the husband of one wife ruling his own house. We find in 1 Cor. 11:3: the head of every man is Christ and the head of woman is man and the head of Christ is God.

God has placed man over the woman for the husband to be the head of the wife even as Christ is the head of the church. Eph. 5:23. I do not know why the women were not permitted to speak in the church, but God said it and I believe it. 1 Timothy 2:11-12 says, "Let the women learn in silence with all subjection, but I suffer not a woman to teach nor usurp authority over the man but to be in silence." According to this scripture, it would be impossible for Mrs. Johnson to be pastor of this church in Kentucky.

Not only are the women not allowed to preach and to teach in the church, they are not allowed to ask questions even if they fail to understand what has been said. In 1 Cor. 14:34-35 it says, "Let your women keep silent in the churches for it is not permitted for them to speak but they are commanded to be under obedience. As also saith the law and if they learn anything let them ask their husbands at home. For it is a shame for a woman to speak in the church." If we expect God to bless in our churches and if we expect Christ to be honored and glorified and if we expect to see souls saved by the grace of God, then we must follow the leadership of the Holy Spirit in all things concerning Christ and his church.

This church at Louisville, Ky., is not acting under the leadership of the Holy Spirit. Not one time in all of the New

Testament churches did the Holy Spirit lead one person to do anything contrary to the teaching of the Lord Jesus Christ and his church. The Holy Spirit is to lead us into all truth; I ask the question in the light of these great truths, can this church be under the leadership of the Holy Spirit? No! No!

My prayer to God is that all that love God's word and his church which has withstood all the hailstorms of the devil through all ages would stand up for the truth and for God by saying this church in Louisville, Ky., is not worthy to be called or wear the name of the Baptist church. But let it be listed as

## Bible Study Week Is For All Ages

NASHVILLE—January Bible Study, an annual Bible study event in Southern Baptist churches, will include a study of Mark's Gospel for adults and 1 and 2 Timothy for youth. Resources also are available for preschool and children's studies.

"January Bible Study (JBS) provides an excellent opportunity for church members to organize their Bible knowledge through a survey of a whole book of the Bible or major part of a book," said Stuart Arnold, project promotion consultant in the Sunday School Board's Sunday School department.

Bible Study Week is scheduled for January 8-12 on the Southern Baptist Convention's denominational calendar, though some churches schedule JBS at other times due to weather conditions.

Arnold said that while churches use different formats and time slots for JBS, many are beginning on Sunday night and continuing through Wednesday or Thursday.

Mark: The Savior for Sinners by the late Raymond Bryant Brown is the title of the book which adults will study. Other resources available by the same title include a teaching guide, study guide, teaching resource kit, filmstrip, cassette tape, video cassette and motion picture. All products may be purchased through Baptist Book Stores. The video cassette and motion picture may be purchased or

the church of the Laodiceans in Revelation the third chapter, which God promised to spue out of his mouth. I know some are going to say that this is peculiar. Well I'm glad for you to think so as the Lord's church is a peculiar church with peculiar ways.

How can Mrs. Johnson ask God to bless and strengthen her when she is in disobedience to His word? How can she ask the Holy Spirit to lead her when she is out of place in the Lord's church? How can she lead the flock of God in the will of God when she is completely out of the will of God? These are some questions that I would like for her to answer by the Word of God.

Christ: Style for Discipleship by Carolyn Blevins is the youth study book on 1 and 2 Timothy. A teaching resource kit by the same title also is available.

This Is My Bible by Bethann F. Van Ness and William L. Blackwell and How Can I Please God? by Lou Mishler Heath are the books for older and younger children, respectively.

Older preschoolers will study Discovering Sounds by Mary Llew Browns and younger preschoolers, Jesus Loves Me.

## Book Reviews

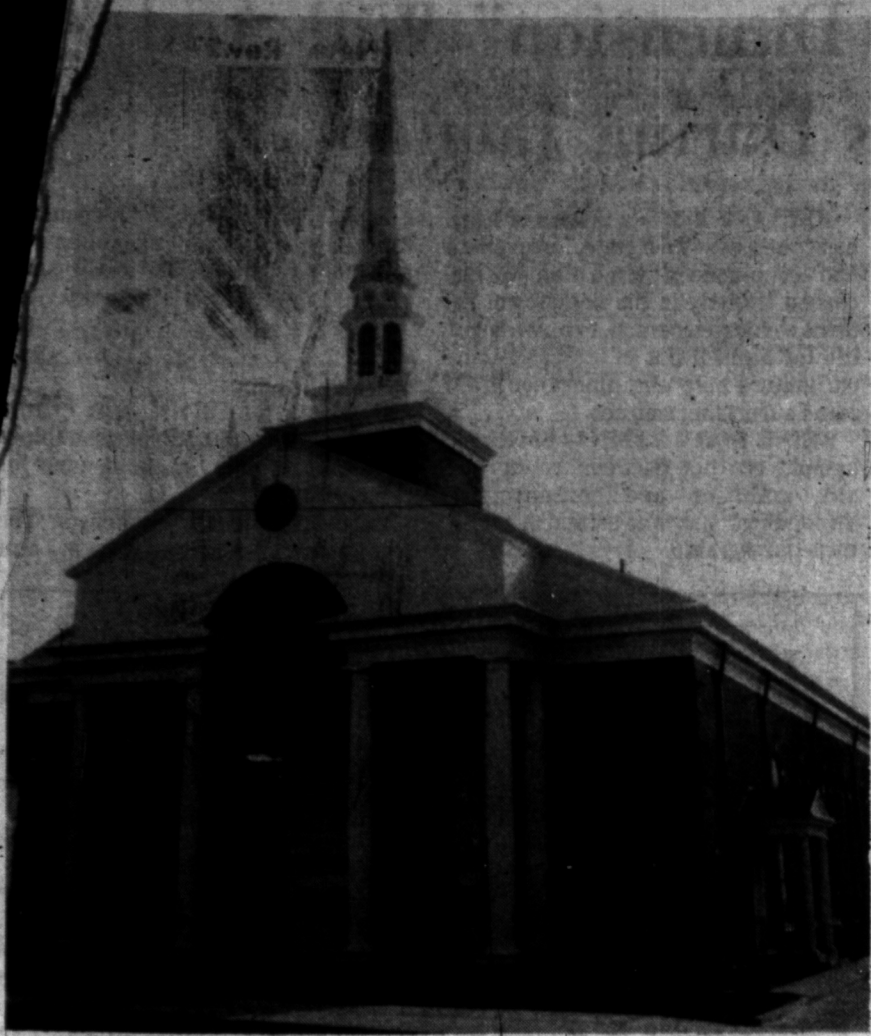
RAISING GOD'S CHILDREN by Anita Bryant and Bob Green (Fleming H. Revell, \$6.95, 158 pp.) Anita Bryant and Bob Green tell how the Bible has

been a consistent guide for them in rearing their children. They emphasize their belief that there is one authority to which parents can turn for every answer, no matter how difficult the question may be, and that authority is the Bible. Children of today face really bizarre influences on every hand. In this book the authors share specific steps that can be taken by responsible parents to help confront these forces which threaten the family from the outside. They feel that Proverbs 22:6 is God's guarantee to parents: "Train up a child in the way

he should go and when he is old he will not depart from it."

TENTS AGAINST THE SKY by Robert Ekvall (Good News Publishers, paper, 267 pp.) In this novel, young Dorje Rinchen, chosen to be an acolyte in a Tibetan monastery, abandons the life of a monk to accept the responsibility of leadership in his family. As Dorje grows into manhood the reader follows him through tribal conflicts, romance, and suffering until he comes to a confrontation with the One he calls Complete Perfection. Robert Ekvall so immerses the reader in the culture of Tibet that one can almost taste the foods, hear the winds, and feel the dust of Tibetan soil.





## First Church, West Point, Dedicates Sanctuary

First Church, West Point formally opened and dedicated its new sanctuary on Sunday, Dec. 10. Earl Kelly of Jackson, executive secretary and treasurer, Mississippi Baptist Convention Board, delivered the sermon at the 11 a.m. service. Joel Haire, pastor, led the congregation in a special ceremony dedicating the sanctuary to the glory of God.

Clifton Perkins of Clinton, former pastor of the church for 13½ years, preached at 7 p.m. Both services were attended by capacity crowds which included members, former-staff members, and others.

Onous Wells of Jackson, former minister of music for the church, was the soloist at the morning hour.

Some 400 guests and members attended open house in the afternoon. Candlelit tea tables were placed in the back entry halls where fruit punch was served from silver punch bowls and coffee from a silver service. Banks of red poinsettias on fern stands were placed the length of the halls.

Mrs. Joel E. Haire, assisted by a large group of ladies of the church, planned and directed this feature; and members provided home-made cookies and candies and floral decorations.

The church was organized 123 years ago with five members: H. H. Brock, Rebecca Brock, Lewis Watkins, John Gibson, and Lucy Brame.

The new sanctuary is located immediately adjacent and west of the old sanctuary which was built and dedicated almost exactly 90 years ago, Dec. 16, 1888. The old building, a brick building of Gothic lines, was built at a cost of \$8,000. The new sanctuary, a Colonial style brick structure, was completed at a cost of \$655,000 including furnishings and equipment.

Outstanding in the decor are the stained glass windows from the old sanctuary which were reframed, enlarged, and reconditioned. The interior designer, Berl Smith, selected delicate shades of blues and creams for the interior, color-coded from the old windows.

The church adopted the "Together We Build" program of giving, a plan whereby members pledged to give sacrificially over and above tithes and offerings for 150 weeks.

Members who served on the building committee were Richard Hazelwood, construction; Lewis Randle, survey and planning; Charles Pollard, finance; John Shackelford, publicity; Mrs. Martha Simmons, furnishings and equipment. John S. Wells was overall building chairman.

Mrs. Simmons through persistent efforts located the Larkhuff Stained Glass, Inc. of Memphis, enabling the church to incorporate the old windows into the new building.

Others on the steering committee

## What About Your Prayer Life?

By Evie Landrum Goodrich, Clinton  
What about your prayer life? Before you answer that question think about the prayer life of Jesus, who knew no sin. He prayed before every crisis of life, and there were many.

Jesus arose early in the morning and went out to pray (isn't it good to talk to our Master before the cares infest the day?) He prayed before he ate, he prayed all night at times, he prayed at his baptism, he prayed on the cross for his enemies. If he knew no sin and prayed, how much do we need prayer? He didn't have to pray the prayer of

confession for he had not sinned. Do you pray only at night, or is it your habit to talk to him all through the day?

One of the dearest memories that I have is of my home when I was a young girl, and my father read the Bible to us and we all knelt in prayer. The good fire in the fireplace in the family room made an impression on me, but most of all we talked to the Heavenly Father and asked Him to lead us.

A family altar will alter a family. A questionnaire was given to a group of young boys and one of the questions

was, "What do you like best in your home?" One boy answered, "I like to hear my mother's voice in prayer more than anything."

Many times we hear of how our missionaries have felt the power of prayer as they worked on their separate fields. They covet our prayers. "Away in the distant land they wondered how their words had power, but the Christians back home had gathered to pray an hour."

"Speak to Him, for He heareth, Closer is He than breathing, nearer than hands or feet."

### In Washington, D. C.

## Homeless Sleep At Visitor's Center

WASHINGTON, D. C. (RNS) — An activist group of Christians has taken over the under-used and spacious National Visitors Center here as an overnight refuge for homeless men and women.

The federal government made no immediate move to evict the direct-

action humanitarians, who began providing beds and meals for wandering "street people" the evening of Nov. 30.

The first evening news media representatives — 100 of them — outnumbered the homeless who showed up — 96. Five nights later about 150 persons sought shelter at the center, which was

built as a tourist haven in connection with Union Station, four blocks from the U. S. Capitol.

The action was undertaken by the Community for Creative Non-Violence, a group made up of about 100 lay men and women, mostly Roman Catholics.

A spokesman said the group was trying to draw attention to what it contends is the failure of the District of Columbia to provide overnight facilities "in an atmosphere of dignity" for persons not having anywhere else to go.

The homeless are bedded down in the main lobby area, which is heated and carpeted. National Park Service police on duty make no effort to interfere.

Persons are provided a warm meal in the evening and breakfast in the morning. They sleep on foam mattresses and blankets, provided by the Community through voluntary contributions. Doors are opened at 9 p.m. and the people must leave by 7:30 a.m. They are served breakfast of warm porridge or fried eggs by volunteers, who stay the night at the center.

### For the New Year A Recipe That Cannot Fail

"Take twelve fine, luscious full-grown months. See that they are thoroughly free from all memories of bitterness and jealousy. Separate them completely from all clinging particles of spite. Pick off all specks of pettiness, have them as fresh and clean as when they first came from the storehouse of time. Cut these months into thirty parts. This portion will keep for only one year. Do not attempt to make the whole bunch up at one time, as so many people spoil the entire batch this way. Prepare for one day at a time as follows:

Into each day put twelve parts of faith, eleven of patience, ten of sincerity, nine of cheer, seven of confidence, six of rest, five of loyalty, four of hope, three of charity, two of prayer and one well selected resolution. Add to this one heaping teaspoonful of good spirits, a dash of fun, a pinch of gaiety, a sprinkling of play, and a heaping cup of good humor.

Pour into the whole a liberal amount of love and happiness and mix with myth. Cook thoroughly into a fervent heat, garnish with laughter and a sprig of joy. Then serve with quietness, selfishness and courage, and a full successful year is a certainty."

Reprinted from "The Builder," Temple, Hattiesburg

#### BIBLE PUZZLE ANSWERS

S	I	N	A	C	M	E	S	A	L	T
I	D	E	B	R	E	N	O	L	E	O
N	E	E	I	N	T	M	E	D	E	
G	O	D	O	P	E	A	C	E		
T	O	R	D	L	S	Y	A	R	D	S
A	L	I	T	E	A	T	Y	E	A	S
L	I	G	H	T	P	H	I	S	H	E
L	O	E	O	S	E	R	N	E		
F	R	E	E	N	E					
E	N	E	A	W	A	R	M	S		
W	O	R	K	K	A	T	E	O	Y	E

"Give us help from trouble: for vain is the help of man" (Psa. 60:1).

## THE VILLAGE VIEW FROM Baptist Children's Village

### Evans Named Trustee Chairman

At its pre-Christmas meeting on December 7, 1978, the Board of Trustees of The Baptist Children's Village elevated Rev. William F. "Pete" Evans, Pastor of First Baptist Church in New Albany, to the presidency of the board. Mr. James T. Hollingsworth, Planter and Ginner of Hollandale, was elected Vice-President and Chairman of the Board's Executive Committee, and Mr. Robert W. King, a Jackson Attorney, was re-elected to the office of Secretary of the Board.

Rev. Evans has been a member of The Village's Board of Trustees since 1962 and has just concluded a year of service as Vice-President. As Pastor of First Baptist Church in New Albany since 1960, Brother Evans, in cooperation with The Village's Executive Director, Paul N. Nunnery, conceived and promoted the idea of a Village "satellite home" in New Albany; and, according to Mr. Nunnery, Evans has been personally responsible, in large measure, for the success of this attractive and useful Village facility and the maintenance of its service at such high levels.

Mr. Hollingsworth, the son of Mrs. Thomas A. Hollingsworth of Hollandale, and the late Mr. Hollingsworth, assumes an office which was held by his late father for several years, until the time of his death. Thomas Hollingsworth was a veteran of 15 years service on The Village's Board of Trustees at his death, and James Hollingsworth was elected to fill his father's unexpired term in 1976.

Mr. Robert W. King, a prominent practicing attorney in Jackson, has

served as Secretary and Attorney for The Board of Trustees for a number of years, having first been elected to his Trusteeship in 1968.

At the December meeting, the Trustees also attended to end-of-year Village business; honored its retiring President, Mr. A. L. Rainey, Jr. of Gulfport; and Past-President, Charles L. Miller of Jackson, temporarily retiring from Trusteeship under the Convention's rotating system; and enjoyed a traditional Christmas luncheon with Executive Director, Paul N. Nunnery and Mrs. Nunnery and wives of the Trustees.



Paul N. Nunnery (L.), Executive Director of The Village presents A. L. Rainey, Jr. of Gulfport, retiring President of The Village's Board with a plaque of appreciation.



### Traditional Christmas Tree

Mike Jeter, right, represents First Baptist Church. Karl McGraw, left, represents the Village at the Christmas tree.

December 20, 1978 was a very big day on the Jackson Campus at The Village! By long-standing custom the boys and girls leave the campus for a few days at Christmas to visit in private homes — some of them visit with approved relatives, some of them visit with Village friends. Before leaving on holiday, the custom of Christmas trees and Christmas dinner is observed. This year, these exciting traditions were repeated on Wednesday evening December 20. FIRST CHURCH TREE, sponsored and financed by First Baptist Church of Jackson is one of the oldest traditions at The Baptist Children's Village. The current administration is unable to find anyone who remembers when the custom was initiated. The membership of First Baptist Church furnishes one gift for each Village child at Christmas. For many years this custom has been observed by the church through the medium of a church budget allocation of money used by The Village staff in shopping for the children. Many years ago ladies of the church actually did the shopping and delivered the wrapped gifts. At a campus-wide celebration called "First Church TREE" a representative of the Church staff brought greetings on behalf of the church and the gifts from the church were distributed. After this brief but exciting time the children returned to their cottages for a real Christmas dinner, made possible by gifts to the HOLIDAY FUND. After opening gifts under cottage trees, sent by their friends or purchased with monies from the HOLIDAY FUND, the entire campus population joined in a moving Christmas vesper service in Powell Chapel on the Village Campus under the direction of Mrs. Annette Hitt, Director of Christian Education on the Village staff and Rev. Randy Turner of the Mississippi College staff. Rev. Turner is the son of Mr. & Mrs. L. W. Turner of Independence, Miss. Mr. Turner is a Village Trustee. A similar tradition was observed on Thursday,

December 21 on our Farrow Manor Campus and at our home in New Albany.

### Presenting Our Staff



Inez Dearman, left, is Housemother for Quarles Cottage for boys and girls, serving since September, 1974.

Mrs. Ernestyne Winters, right, is housemother, Alumni Cottage for boys and girls, serving since June, 1975.

### "Christmas Sparkle" Draws Record Crowds

The 14th annual production of CHRISTMAS SPARKLES AT THE VILLAGE was a signal success, both from our point of view, and apparently from the point of view of the thousands who attended. For the first time this year we attempted a third performance, beginning the series of three on Thursday evening, December 7. In spite of very bad weather, including tornado alerts, heavy rains, and below-freezing temperatures, our crowds were outstanding, including capacity audiences on Friday and Saturday evenings, and an almost-full house at the new Thursday evening performance. On behalf of the boys and girls to whom this occasion means so much, and Mrs. Glaze and Miss Stone of our Music Staff who work so hard in preparation for it, we thank you all for your interest in and support of our attractive ministry of therapeutic music!

### Appreciation For Holiday Fund

We are so grateful to the hundreds of friends who have sent Christmas gifts and cash contributions to The Village's HOLIDAY FUND. The caring and selfless manner in which Mississippi Baptists and friends of children respond to our needs, especially at Christmas, is impressive and encouraging. Without you there would be no appropriate Christmas observation for our boys and girls. Without you, there would be

no Children's Village. Thank you! Remember, the proceeds of our HOLIDAY FUND appeal are allocated; in the main, to the food needs of Village children throughout the year. If you neglected mailing your gift in the bustle of Christmas, why not send it to us today. Our big family is struggling with the costliest and most unmanageable food budget in our history — just like your family.

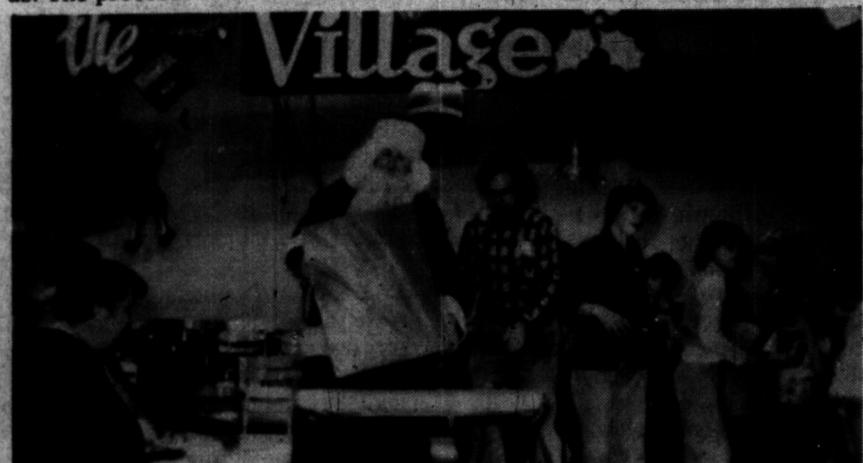


Christmas Dinner at the Village.

### Ministry of the Memorial Fund

In January of each year we try to remind our friends of the existence of the MEMORIAL FUND at The Baptist Children's Village, the uses to which this fund is allocated, and the manner in which we undertake to handle memorials. Year after year increasing numbers of individuals commence to use memorials at The Baptist Children's Village as a means of honoring the lives of deceased friends and loved ones or in living tribute to some friend or relative who has made a special contribution. We believe these memorials to be especially appropriate for very personal purposes and apparently numbers of donors agree with us. The proceeds of the fund are allo-

cated to educational needs of Village boys and girls including both academic and vocational training on the college level. Our office staff undertakes to acknowledge memorial gifts on the same day they are received. Letters expressing appropriate sentiments are dispatched to families of those being honored with-out mention of the amount of the memorial gift. The donor receives a copy of the letter along with our official receipt and another memorial envelope for use on future occasions. We invite you to write us at Box 11308 in Jackson if you are interested in our MEMORIAL FUND or if you have a question.



Rick Munn, Minister of Music, First Baptist Church, Grenada, assists Santa at a Village party.



New Officers of The Village Board (L to R): James T. Hollingsworth, Vice President; Rev. W. F. Evans, President; A. L. Rainey, Jr., Retiring President; Robert W. King, Secretary.

Some people are so afraid to die that they never begin to live. — Henry van Dyke

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## Names In The News . . .

Johnny L. Sanders has accepted the pastorate of the Forest Church, Forest, La. He had served West Side Church, Bastrop, La. for over 12 years. Prior pastoral work was with the Dockery Church, Cleveland, Miss.; Glendale, Greenville, Miss.; and Hillcrest Church, Nederland, Tex. He is a native of Sledge, Miss., as is his wife, the former Rebecca Turner. Both are graduates of Mississippi College.

Virgil and Grace Colson, missionary associates to Liberia, have arrived on the field to begin their first term of service (address: Box 1416, Monrovia, Liberia).

George and Hilda Cowser, missionaries to Brazil, have arrived in the States for furlough (address: 404 W. Whitaker Mill Rd., Raleigh, N. C. 27603).



Jack Colquett, left, was ordained as a deacon of Schlatter Church on Dec. 10. He was given a Certificate of Ordination and a copy of the book, *The Ministry of the Deacon*. He and his family were honored at a reception. Gerald B. Briant, right, pastor at Schlatter, delivered the ordination sermon. M. C. Johnson, Greenwood, director of missions, Leflore County, delivered the charge to the church.

Robert and Mary Horner, missionaries to Chile, have completed language school and arrived on the field (address: Casilla 860, Vina del Mar, Chile). Before appointment, he was pastor at Arlington Heights, Pasagoula.



Eugene Heimbach, son of Mr. and Mrs. Ron Heimbach, was pictured on the Nov. 5 Southern Baptist Convention bulletin. Eugene was selected to emphasize RA Focus Week. He is a member of the Hernando Church, and his father is DeSoto Association RA director.

Morris Murphy, member of Cedar View Church (DeSoto) received the annual Layman of the Year Award for 1978 at the annual meeting of DeSoto association. This award is given each year to a layman who has been faithful in his own church and has served in some special way in the association.

Birdie Lee Hubbard, member of Temple Church in Hattiesburg, was awarded the 13-year attendance bar this fall for 13 years perfect attendance in Sunday School. When asked by her minister of education, A. V. Windham, Jr., if the 13-year bar were any harder to earn than the other twelve, she replied, "Only because I had to attend a few Sundays with a broken arm." Miss Hubbard serves as General Sunday School secretary at Temple.



M. L. FLYNT, JR. (right) of Meridian was re-elected chairman of the Clarke College Board of Trustees for the new year. Elected as vice-chairman was JOHN BROCK of Gautier (left). MRS. FRANK L. FAIR, JR., center, of Louisville was elected to serve another year as secretary. Flynt is a retired physician and Brock is pastor of First Church, Gautier.

Mrs. L. W. Rogers has been called by First Church, Ellisville, as church secretary. She replaces Mrs. Sara Howard "who retired for the second time on Dec. 15." Mack P. Jones is pastor.



Elizabeth and Owen Cooper of Yazoo City hold the plaque presented to him as "Distinguished Alumnus 1978" by the Baptist Student Union Alumni Fellowship at Mississippi State University. This is the inaugural presentation of the award by the organization, composed of former students active in the BSU at Mississippi State. Burke Fisher of Indianola is president of the group. Cooper, active Baptist layman and retired industrialist, was instrumental in the formation of the BSU at MSU, serving as president and later as faculty advisor, and was president of the statewide BSU in 1928.

## "The Human Dimension" Will Add 12 New Films During January

FORT WORTH — Music, philosophy, religious history, sports and the circus are among subjects explored in 12 new films to be added in January to "The Human Dimension" television series produced by the Southern Baptist Radio and Television Commission.

Three of the films in the 1979 series have already won top industry awards. One of the three, "Malcolm Muggeridge," won two.

"A River To The Sea" was voted the most outstanding film in the history and anthropology category of the Long Island Film Festival. "Symphony" and "Malcolm Muggeridge" each took second place honors in their categories.

The Muggeridge film has received the coveted Chris Statuette from the Columbus (Ohio) Film Festival.

New films to be added in January are:

**A RIVER TO THE SEA** — Narrated by actor Alexander Scourby, the film traces the English language from its beginnings during Roman occupation of Britain to modern times. Tribute is paid to Shakespeare and Churchill and features passages from the King James translation of the Bible.

**SYMPHONY** — The contribution music makes to the enrichment of man's spiritual life is explored in this film which features the Fort Worth Symphony and its conductor, John Giordano.

**MALCOLM MUGGERIDGE** — It is an overview of the life of Malcolm Muggeridge, a retired journalist, and his views on faith, western civilization, marriage and death.

**BECOMING AS CHILDREN** — The magic of the circus is explored in this film that lets viewers relive their childish excitement about the circus. The main theme is that each person must approach God with the acceptance a child often exhibits in the wonders around him.

**BEGINNINGS** — Traces the history of Baptists in Brazil — a history that began when evangelical Americans emigrated to that country after the Civil War.

**FRONTIERS IN BRAZIL** — A story of change in a country whose importance as the world's chief source of rubber initially caused its development. The film shows the country's growth and its ability to display faith in itself and the future.

**ALL MY LIFE** — Edith Vaughn, missionary from Virginia who has spent 25 years in Brazil, describes her work.

**JUST AS I AM** — a drama of life's basic themes—love, hate, forgiveness and acceptance. A young man who has caused tragedy in his hometown, returns a changed person, to make a new life for himself but in the process he encounters help and hindrance from some surprising sources.

**BEING BORN AGAIN** — Shows the age-old conflict between young and old, ambition and contentment, through two men who establish a business partnership.

**SONGS IN PASSING** — A documentary of a mountain preacher ministers to the people in the small town of Pippa Passes, Kentucky.

**THE JIM BROCK STORY** — The story of the Arizona State University baseball coach.

**RUN, JIMMY RUN** — A drama about an asthmatic runner who thinks he must excel in track to earn his father's love.

Hattiesburg CATV broadcasts "The Human Dimension" Tuesdays at 7 p.m.

### Devotional

## Let Go And Get Going

By Earl Kelly, Executive Secretary, Mississippi Baptist Convention Board  
*Forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark . . . (Phil. 3:13-14)*

Some retrospect is inevitable and desirable. The Roman poet Horace is right: "to enjoy the memory of the past is to live twice over."

Truly our denomination is under the thrall of a fascinating past, but we must not let the dead hand of the past become dead weight. Baptists must always thank God for the future. To do less is to suffer from mortmain. "Straining forward to what lies ahead" demands that we travel light.

For too long we have analyzed our slowing growth. Vanished opportunities have made good conversation. We have spent too much energy debating what might have happened had we made our decisions differently. It is now time to adopt the attitude of Caesar at the Rubicon when he is reported to have said, "Alea jacta est!" — the die is cast.

In Robert Frost's poem, "The Road Not Taken," a traveler tells how he came to a fork in the road: Gazing ahead as far as he could see, he made a decision. Looking back, he realized how it had affected his life.

I shall be telling this with a sigh  
Somewhere ages and ages hence:  
Two roads diverging in a wood, and I  
Took the one less traveled by,  
And that has made all the difference.

This mood comes to us all. One feels with Maud Muller that

Of all sad words of tongue or pen  
The saddest of these:  
"It might have been!"

The road we did not take seems to contain all we sought or failed to find on the road we took.

Paul came to a crossroad at Troas. Recovering from an illness, he discussed with his helpers, Timothy and Silas, where he should go next — to Bithynia or Macedonia. Having decided on Macedonia, he took ship across the Aegean to the port of Neapolis, made his way inland to the city of Philippi, gathered a few converts about him, and formed them into a church, the first Christian church in Europe. So it was that the faith was carried from the continent where it arose to the continent from which our ancestors came.

1979 brings Mississippi Baptists to our Troas. We have decided to press forward. We do not have time to reflect on the past or allow past performance to restrict our future. Boldness in every area of witness is imperative if we are to gain the prize. Arranging our personal and church expenditures so that the gospel is our priority is a must. Concern for growth must replace stagnation. Personal witnessing must be examined for individual commitment. Time needs to be found on our busy calendars for personal prayer involvement. Life's true values must be redefined and goals in life style set to make the accomplishment of those goals possible.

The world has been too much with us in 1978. During 1979 we must get out of our ruts and press forward. We can change the world. Divine resources are available for this task. The power of God is accessible to us in the path in which our feet are set. Press forward for the prize!

Earl Kelly

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## Life and Work Lesson

## The Just Shall Live By Faith

By Joe N. McKeever,  
First, Columbus  
Romans 1:17, 7-17

It was a simple statement but one I'll not soon forget. Teaching through Ephesians, the professor came to the famous passage on "By grace are ye saved through faith."

I'd heard sermons and studies on that subject all my life and was more than a little bored by it.

"Never forget," he said, "that each new generation must be taught this basic New Testament truth as if it were a brand new doctrine."

I had honestly forgotten about the young people who listened to my preaching every Sunday. How well do they understand that our salvation is not purchased by works but received in response to our faith in Christ? I could only conclude, probably not very well if they had counted on me to teach them. I went out of that classroom resolving to do better.

The climax of this study is Romans 1:16-17, a passage you should commit to memory. Harper Shannon says this is the theme of the entire epistle: Paul is proud of the good news about Christ — good news that is the dynamite of God bringing salvation and God's righteousness on the basis of our faith.

The Faith Of An Evangelist (1:1)

Who are you, Paul? In answer, the great man of God uses three words to identify himself.

He is servant. Paul began his Christian pilgrimage with the question "What wilt thou have me do, Lord?" That became the motto of his life. In verse 9, he says, "I serve God with my whole heart."

He is apostle. Our equivalent for "apostolos" is missionary. In identifying himself as an apostle, however, Paul (implicitly) claimed status with the original eleven. See Galatians 1:2 for a full statement of Paul's apostleship. His main point is that the Lord called him.

As the writer of Hebrews said of Jesus' being our High Priest, "no one takes this honor to himself but receives it when he is called by God." (5:4) So Paul was chosen by God to be an apostle.

He is separated. The word means set apart for service. The Christian is holy unto the Lord, therefore available only to Him.

Suppose when you come to my house for lunch, I serve you food in the dog's dish. "It's very clean," I say. "We've sterilized it in boiling water."

No amount of convincing would make you enjoy eating from the dog's dish. You want to eat from a dish set apart for humans. And rightly so.

Paul is no longer available to the world, but to Christ only. May it be so with us.

The Reputation Of The Evangelized (1:7-8)

Three terms described the Christians in Rome.

They are beloved of God. God's agape love is that of a father for his faithful children.

They are saints. The word "hagios" means holy. The meaning seems to be identical to sanctified or "set apart" as above.

These Christians have a well-known faith. Literally, Paul says their faith is being announced in all the world. What a testimony! How's your church's reputation?

The Heart Of An Evangelist (1:9-15)

Paul excelled at writing long sentences. This passage reads almost as one sentence.

The point of it is clear, however. He is opening his heart and sharing three things: (1) his prayer (for you), (2) his longing (to see you), and (3) his purpose (to equip you and to bear fruit among you).

There is a progression to this passage. "I pray for you that I may see you that I may equip you that I may establish you that we may each be encouraged."

Many of us who owe a debt shrink from paying it. But this one who says "I am debtor" (verse 14) follows by announcing "I am eager" (verse 15).

This apostle who identified himself as a servant has been entrusted with a divine word of good news. It burns within his breast, so eager is he to share it with the unrepentant.

The Heart Of The Evangel (1:16-17)

One radio evangelist has started his daily broadcast by reciting verse 16 for nearly forty years. It is one of those concise sentences one can add to his life and meditate on for hours.

Look at the claims Paul makes for the gospel of Christ.

(1) It is God's dynamite (dunamis,

power) for the salvation of all who believe.

(2) It was offered to the Jews first, then to the rest of the world. (See Paul's experience at Pisidian Antioch in Acts 13, especially verse 46.)

(3) Through the Gospel, God reveals His righteousness — a righteousness that begins and ends with our faith.

There are only two kinds of righteousness — works righteousness and faith righteousness. The first is man's doing; the latter is God's work.

Isaiah was referring to works righteousness in 64:6, "All our righteousness is as filthy rags."

One of the precious Old Testament

names of God is Jehovah-Tsidkenu in Jeremiah 23:6. "In the days of the Christ Judah will be saved and His name shall be called The Lord Our Righteousness" (my paraphrase).

That is the message of Paul's Gospel. And Martin Luther's. And John Wesley's. And yours and mine if we have one. Man has no righteousness of his own, but the Lord is our righteousness.

Salvation is not spelled D-O, but D-O-N-E. We receive what we could not deserve, and what Christ has freely provided, by the act of putting our faith in Him as Lord and Savior.

## Uniform Lesson

## Becoming A New Person In Christ

By Larry Kennedy  
First, Laurel  
Ephesians 2:1-10

A young pastor was determined that his first funeral assignment would be a blessing to the bereaved family. In order to give the service a genuine spiritual flavor, he decided to read from the Bible as he led the pallbearers from the hearse to the gravesite.

However, the young minister was so engrossed in his undertaking that he momentarily forgot where he was, and he walked off into the gravehole. For a few moments the young preacher was lost in the graveyard.

I. The Graveyard

Someone has said that in the first few verses of Ephesians 2, the world is pictured as a gigantic graveyard. The epitaph over that graveyard reads: "Man — Dead in Trespasses and Sins." For a few moments let us consider at least five characteristics of lost men in a lost world.

Paul reminds us that before we were saved by Christ we were "dead in trespasses and sins" (Eph. 2:1). The word "dead" is used in at least three different ways in the New Testament.

Sometimes the expression "dead" refers to those who are physically dead. At other times, the expression "dead"

refers to those who are eternally dead in hell. The spiritual dead are those who are alive physically but are insensitive to the things of God and have no fellowship with God. A man who is spiritually dead has never confessed his "trespasses and sins" to God; therefore, he has never received God's forgiveness.

A second characteristic of a lost person is that he is directed by the spirit of the times. Paul said that before a man is saved he walks "according to the course of the world . . ." (Eph. 2:2). The spirit of the world has always been rebellious against God. A recent bestseller book is entitled *Looking Out For Number One*. The title of that book depicts the spirit of a rebellious world.

Ever since Adam and Eve disobeyed God, the spirit of the times has been to put self first. As Christians we should continually ask ourselves: are we being led by the Spirit of God, or do we walk to the tune of a rebellious world?

A third characteristic of a lost person is that he is dominated by the devil. Paul said a lost person walks "according to the prince of the power of the air . . ." (Eph. 2:2). Paul and the other New Testament writers believed that Satan was a spiritual being who lived to corrupt the hearts of men. One of the most

frightening pictures of the devil is found in I John 5:19: "... and the whole world lies in the power of the evil one." The little word "lie" was used to describe a child asleep in his mother's arms. According to John, the devil is so deceptive in his tactics that the world has crawled into his lap and has gone to sleep as a child would go to sleep in the embrace of a loving mother. It is very difficult for a lost man to believe the gospel because he has gone to sleep in the arms of the devil.

A fourth characteristic of a lost person is that he is disobedient. Paul refers to a lost person as "the sons of disobedience" (Eph. 2:2). Rebellion is at work in the heart of a lost person. The heart of a lost man is characterized by a spirit that is constantly saying "no" to God's law and God's will. Disobedience has become a habitual life style. Isaiah the prophet expressed it best when he said, "All of us like sheep have gone astray, each of us has turned to his own way" (Is. 53:6).

The fifth characteristic of a lost person is that he is doomed. Paul said that before conversion a man is "... by na-

ture children of wrath, even as the rest" (Eph. 2:3). The urgency of Paul's preaching can be explained to some degree because of his firm belief in the eternal death. In the mind of Paul a man who died without experiencing God's grace was excluded from having eternal fellowship with the living God. According to Paul's understanding of God, a rejection of God in this life meant eternal separation from God in the life after death.

II. The Grace Of God

The picture that Paul paints in the first few verses of Ephesians 2 is a vivid reminder of a lost man's condition; however, the sagacious apostle does not leave us in despair. He writes that "even when we were dead in our transgressions . . ." (God) made us alive together with Christ . . ." (Eph. 2:5).

Although we were lost in the graveyard called SIN, Jesus was willing to come and set us free from sin's power and sin's penalty. His grace has reached down and "raised us . . . with Him in the heavenly places in Christ Jesus" (Eph. 2:6). Because we were willing to put our faith in Him, we have become new persons in Jesus Christ.

